

ONE YEAR'S FIGHT FOR THE TRUE FAITH IN SASKATCHEWAN;

OR,

THE HUNGARIAN QUESTION IN CANADA IN 1910

BY

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SECULAR PRIEST

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DEDICATION :
TO ALL FRIENDS OF CATHOLIC CHURCH EXTENSION
SOCIETY OF CANADA.

The Hungarians of Canada soon recognized in the so-called "Hungarian Leaders" wolves in sheep's clothing, and refused to have anything to do with them. The Evangelists sought vengeance in wholesale calumny against the Catholic clergy.

"Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven."

Matt. v.12.

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Archbishop of St. Boniface.

IMPRIMATUR:

† FERGUS PATRITIUS MCEVAY,
ARCHIEPUS TORONT.

PREFACE

Experience is ever the best teacher. A few years ago, Rev. Father Delaere wrote a little book on the Rutherians in the West, showing the deceits made use of by Presbyterians to lead foreign Catholics outside of the pale of the Catholic Church. It opened my eyes, and when Hungarian Catholics were threatened from the same quarter, I had prepared long since for their onslaught. As I well knew that their underhand work was already progressing, to be soon followed by open warfare, I considered it better to take the offensive, and thus oblige my opponents to show themselves in their true light, fanatics, and hypocritical deceivers. There followed a battle royal, because our enemies had everything in their own hands: money, a weekly paper, the advantage of numbers, combined with the prestige of their nationality; while I was alone, though always well seconded by Rev. Father Vorst, a worthy Dutch priest, doing work at present in the Hungarian missions near Touchwood. Would that this pamphlet prove as serviceable to other priests as Father Delaere's booklet was to me, so that thereby our holy religion be successfully defended, and the Catholics of Canada be made aware of what is being done to deceive the foreign Catholic seeking a home in this fair West.

One Year's Fight for the True Faith in Saskatchewan ; or, The Hungarian Question in Canada in 1910.

CHAPTER I.

A FEW EXPLANATORY NOTES.

That the position of the Hungarian question be readily grasped, I shall give at the very outset a few notes with regard to that people. It must be recalled in the first place that the Hungarians or Magyars (Magyars) are not of the same nationality as the Rutheniāns or Slavs. The Hungarians constitute a nationality quite distinct from any other in Europe; they hail from Asia, and have remained pure in the midst of the various surrounding nations, and this in spite of, or perhaps owing to, many persecutions.

The Hungarian is an intelligent citizen, with something of martial pride in him; he may appear at first sight a little distant and austere, yet nowhere will you find a more generous Christian or kinder neighbour. The Hungarians have scrupulously preserved their ancient customs: a deep-seated respect for authority, civil and religious. They are, perhaps, too confiding; hence the facility afforded in their fatherland to unscrupulous land agents and Jews, and at times in this country to grafters who make them the victims of dishonest transactions. The Hungarian language is one of the most beautiful of living languages; melodious in its flow, and replete with poetic figures and vivid imagery, which is due to its oriental origin. It differs from all others, having nothing in common with English, German, French or Slavic. A serious student can master it, nevertheless, in a comparatively short time, owing to the logical construction of its words and sentences.

About forty families of Hungarians came twenty-five years ago to Kaposvar; they were poor, and endured many hardships for several years. At that time, they were visited by Oblate missionaries. In 1900, Rev. Fr. Woodcutter was sent as resident priest to take charge of the settlement and act as immigration agent, in which latter capacity he brought to the West many new families who formed separate colonies in Saskatchewan, the chief settlements being Stockholm, Cana, Otthon, Beaver Hills, Touchwood, etc. In 1903, he retired owing to illness; I took his place.

I directed my first efforts to the organization of Kaposvar. I tried to get other priests to take up the study of Hungarian, but succeeded in persuading only Father Vorst; however, when I could secure any priest to replace me at Kaposvar, I was given the privilege of visiting distant missions at various points lying from 50 to some 350 miles west. Many were my hardships, which I trust God has accepted in atonement for my failings.

It is usual with the Hungarians when the priest comes, for nearly all of them to go to confession, so that every Sunday the whole year round, owing to confessions, mass, sermons, baptisms, etc., we cannot take breakfast before two or three o'clock in the afternoon. And when I went to various distant missions, this was the daily programme for many consecutive days.

I never manifested any impatience on that account, and thus I gained the esteem and the affection of the poor settlers. To this I ascribe the trust they always placed in me. When the enemy came to sow the seed of discord and error, it was already too late: the souls of our Catholics were strong and enlightened. I was well aware of this circumstance, and I advanced against the enemy without any hesitancy, because I felt sure that the whole Hungarian people were behind me.

CHAPTER II.

THE KNIGHTS OF DECEIT.

Six men united to bring trouble and apostasy amongst our people; a Calvinist minister, Rev. Louis Kovacky; a renegade, Péter Nemeth; a suspended priest, Rev. Erdujhelyi; an adventurer, Paul Kóteles; the Austro-Hungarian Consul, Dr. Schwegel; and an ex-clerk of judge in Hungary, Vilmos Pastohi; all of them, under supervision of His Grace Dr. Carmichael, eating at Presbyterian table.

Their plan was a childish one: they plotted to buy the Hungarian paper of Winnipeg, and to preach anarchy to the Catholics. For the same purpose, viz., to foster education according to their own ideas or interests among Catholics, they established the "Hungarian Brotherhood Society." They represented their paper and their society as neutral, but sometimes as Catholic, for the Calvinist minister, while founder and controller of both paper and society, was always kept in the background, and the so-called Catholic, Péter Nemeth, was proclaimed as the main-operator of the entire business. Also the schismatic priest was brought here by the anti-Catholic leaders, under the guise of being an excellent Roman Catholic priest, in peace with the hierarchy and the Pope. The adventurer also claimed to be a very good Catholic, and when he roved everywhere to establish the satanic brotherhood, he always took care to go to church and pray devotedly.

But the people had had some experience along these lines. We had here, before other so-called Hungarian leaders, adventurers without morals or conscience, who occasionally came to mass and prayed piously, but soon disappeared with the money of their countrymen. We were visited by Hungarian leaders, who promised to do much for our colonies and broke up camp to never be heard of more. For myself, I was quite aware of the situation, chiefly owing to my knowledge of like warfare waged against our Ruthenian brethren. When visiting the Wakaw district, I was told that Vilmos Pastohi, a born Catholic, ex-clerk of judge in Hungary, was paid by Presbyterians to become a Calvinist and aid the sect to spread Calvinistic doctrines among Catholics.

As soon as I heard of the Hungarian paper having been bought by the Calvinist minister, and when I was informed that a society would enroll all the Hungarians under the one banner and under the leadership of a Calvinist minister, I had sufficient data, and without delay I began the campaign, my aim being to force these men to throw aside their masks. For a long time, they strove to avoid this; but the sweet Austro-Hungarian Consul, Dr. Schwegel, had not the same scruple: he betrayed himself and his fellow-conspirators in the "Free Press" of Winnipeg. On that very day the fight was over, because unmasked deceivers are sure to go down in the fight.

Let us now look into some of the main phases of that campaign.

CHAPTER III.

THE SCHISMATIC PRIEST AND THE HUNGARIAN SCHOOL IN 1908-1909.

Rev. Erdujhelyi came to Canada in 1908. He had charge of the Hungarian missions of Howell and Wakaw in the diocese of Prince Albert. On the 8th of November of the same year, I invited him to the blessing of our new church at Kaposvar, and also to the congress we held on that occasion. My intention was to let delegates of each settlement meet and receive a wise direction in Catholic matters. I divided the work between Father Conter, a Belgian Redemptorist of Yorkton Monastery, the aforesaid Hungarian priest and myself. We showed every courtesy to and confidence in Rev. Erdujhelyi, and although he was at times a little strange in his manners, we thought he was a good priest, and rejoiced that the Hungarians of Prince Albert diocese had found a pastor for their souls. But three months after this, we heard that he had left and gone back to the United States. I did not know the reasons of his departure until December, when I could go to Howell and Wakaw, which places are 350 miles away from Kaposvar. The people were all satisfied with him, and they grieved at his departure, but nothing could retain him. I felt there was

something wrong somewhere, but the people believed that Rev. Erdujhelyi could not endure the cold climate of Canada.

When he was at Kaposvar, the Hungarian priest, who was not able to read English, asked me to translate for him the School Ordinance relating to the language to be used in the schools of Saskatchewan. He and the editor of the Hungarian paper of Winnipeg, Peter Nemeth, referred to Hungarian schools at a session of the congress; and I remarked then that Hungarian schools were not possible in our colonies, if not as private schools. But Rev. Erdujhelyi would interpret the law according to his own ideas, and he then wrote an article in the Hungarian paper, misrepresenting completely the meaning of the term "Separate School" as understood in the law, and also many other items of the School Ordinance. Furthermore, he blamed us for not having established Hungarian schools. I answered him at length and explained thoroughly the law of our province. The controversy was gentle, and I could not believe that Rev. Erdujhelyi was angry with me. He was then in the States, and I had had no interview with him but once. Later on I was told that he was desirous of taking my place at Kaposvar; but this I don't believe to be true, because he had had his parish in the neighbouring diocese, and if he had been obliged to leave for imperative reasons, he knew himself he could not get jurisdiction anywhere else.

However this may be, no further trouble occurred until January, 1910, when Peter Nemeth, editor of the Hungarian paper, entered the service of the Hungarian Calvinist minister of Winnipeg.

CHAPTER IV.

BEGINNING OF THE FIGHT, JANUARY-APRIL, 1910.

Peter Nemeth notified me that he had left the Hungarian paper, then in the hands of laymen, to join Rev. Louis Kovachy and with him to propagate a new paper, the "Hungarian Farmer," founded a few weeks before by this Calvinist minister, whose object was to spread Calvinism and *Spiritism*, mesmerism and other new-fangled doctrines. At that time, the only Calvinist colony of consequence Bekevar (peachburg), was a var- or *burg* of discord. Rev. Kalman Kovachy, brother of the above-mentioned, had introduced *Spiritism* in his mission, and the true disciples of Calvin were indignant, and are so unto this day. Bitter articles were directed against Rev. Kovachy in the Hungarian paper, and the two brother ministers realized that they should purchase these papers to control the situation as dictators. And this they did. They bought the old Hungarian paper, and then published just what they wished. But tyranny is a very precarious and dangerous policy in this free land of Western Canada, and I believe that these Calvinist ministers wrought much harm to themselves by such action.

I was aware that Presbyterians were conducting a general campaign against Catholics of foreign origin all over Canada. I could not hope that my people would be spared. I wrote to Peter Nemeth, advising him not to join our enemies, and not to be deceived, as I should never support a Calvinist-Spiritist paper. Before this, he had always shown much respect to and deference for my opinions; but his answer to my advice was for me an evident sign that he had gone over to the enemy. I felt the fight was near at hand, and immediately in all our colonies I denounced the "Hungarian Farmer" as an anti-Catholic paper, since it was not reasonable to believe a Calvinist-Spiritist paper would be good for Catholics merely because Peter Nemeth, a born Catholic, was given out as editor of the said paper. I remarked many times to my people how Calvinism and *Spiritism* were praised in each issue, and how gross intentional untruths regarding the Catholic faith were spread by it.

Proceeding further, the Calvinist minister founded at Winnipeg the "Hungarian Brotherhood Society" to foster the education of our people, to bring us light and charity, and to help some leaders organize financial operations in the wheat business or in co-operative stores; all this under the direction and auspices of irresponsible men.

I saw clearly where my duty lay. The enemy wished to educate our Catholic people, and teach them Christian charity, and bring light to them, just as if

Christian charity and light of faith could not be found in the Catholic Church. I condemned the society without any restriction. This policy was not so urgent in the case of the old colonies, because old settlers having some experience are not disposed to join societies leading to their so-called educational and material welfare: they have been deceived too many times in the past by unscrupulous, nice-spoken and well-garbed leaders.

I don't know why—perhaps because they felt the ground was not firm or was too firm—the anti-Catholic leaders went on quietly until April. Then they changed their tactics, publishing a very malicious article against me, tantamount to a declaration of war: they could not fight underhandedly any longer. The article is as follows:

CHAPTER V

PUBLIC FIGHT IN THE "HUNGARIAN FARMER," MAY-AUGUST, 1910.

("Hungarian Farmer," 3rd of May, 1910): "Many times we have expressed the opinion that our people needed Hungarian priests here in Canada, that they might teach our countrymen the faith, observe our patriotic festivities, and make the people good Hungarians as well as good citizens of Canada. In many places, in those places, too, where are located Catholic priests of foreign origin, who can only speak the Hungarian language brokenly, they complain that the Catholic people are abandoned, that they cannot understand the priest, that the priest does not think or feel as the people, that one never hears anything about his native country, that the priest will not observe religious or national festivities, that the priest does not care for Hungarian development which should unite the people and foster their religious and material welfare—but, on the contrary, that he is opposed to all this.

"It happens that Hungarian parishes remain without priests for weeks, for months. The priest goes to other missions, and those which have done much to have a resident priest, are left without one. We know a priest who goes to his missions to direct the people against the leaders who disinterestedly are working for the people, to unite them and to foster mutual charity in Hungarian hearts. There is a missionary who speaks against the Catholic editor of our paper, saying that he (the editor) writes and works in opposition to Catholicism. But the Catholic editor is precisely the one who has done and does now all in his power for the Catholic faith. Such mission work is not agreeable to God, it shall not be blessed. To lie, to spread calumnies is forbidden to the priest, too, and while a priest does that, it is not God, but the devil who speaks by his mouth.

From this date on, he, who is a true Hungarian or a true Catholic, must labour to see that Hungarian priests may come to Canada as soon as possible, for we need them."

Henceforth every week the fight went on crescendo. On May the 17th, they praised the Calvinist ministers as the sole and only ones who feel for the Hungarian people; because they have done so much for them, chiefly by keeping Kossuth's Day. But this was a poor argument to present to Catholic people, for, though I myself offered to keep that day at Kaposvar, the Hungarians never agreed to it. They told me that they have been taught by Catholic leaders and teachers in Hungary that Kossuth was not to be praised by Catholics, and when Hungarians keep holy days, they must remember St. Stephen, St. Elizabeth and other famous Catholic leaders who lived and died in Hungary for the people. Let me mention, too, that Kossuth's Day (15th of March) falls in Lent, and our Catholics are not disposed to dance and amuse themselves in that season, as it is customary in some places; indeed, every one will admit that there is no reason for dancing or any other amusement, if we consider the sad situation in which Hungary finds herself to-day.

Such is the sentiment of our farmers on that question. By agitating these controversies, the anti-Catholic leaders of Winnipeg manifested themselves as Calvinist. Though they attacked me every week with frenzy, they did not harm me at all, because the people saw the campaign was not for them, but for Calvinism.

In vain the editors incited the Hungarians to rise against us. . . . "All shall be right"—they say, May the 17th—"if the Catholics apply to the archi-

bishop of St. Boniface, to the bishops of Hungary, to the Hungarian Consul of Winnipeg,—or if they send their *grievances* to the Hungarian papers of the States, or to the Hungarian embassy at Washington, the Catholic editor of our paper shall be pleased to give references and to send letters to their destinations. Don't forget we need at least ten Hungarian priests!"

We all deplore the absence of Hungarian Catholic priests. Yet, pending their arrival, these false friends would have the Hungarians look upon us as *enemies*, and thus deprive them of all Catholic supervision by insinuating the existence of *grievances*.

Could you believe that I received the following letter?

Rev. J. Pirot,

Kaposvar, Sask.

Dear Sir:—

We are informed that for some time past, in different places in Saskatchewan, you have been circulating false and injurious reports concerning this newspaper with a view to preventing people from subscribing to and reading it. We have endured this for some time, but intend to do so no longer, and we now beg to inform you that we are taking such steps as will effectually prevent you from the continuation of this line of conduct towards us. If you wish to avoid trouble, you had better send us a signed letter for publication, retracting the false statements we are credibly informed you have made in public regarding this paper.

Yours truly,

CANADIAN HUNGARIAN FARMER,

Hungarian Publishing Co.

H. V. Ross, Manager.

As it was written in English concerning purely Hungarian matters, I replied in French, and when they understood I could not be intimidated, they did not trouble me with further correspondence. They only threatened me in their paper. In June, I had been to the mission of St. Lue, near Whitewood, where the Spiritists had begun operations, and I fully explained there the teaching of the Catholic Church on this question; but soon the Calvinist-Spiritist paper said that I should do better to look after the interests of my own (?) missions, instead of running to every settlement to preach against spiritism; and they ended by mentioning that I would reap the punishment which I since so long and so many times had deserved!

When the revolted priest, brought over by them as a good Roman Catholic, had arrived, the anti-Catholic leaders contrasted his actions with mine. He was agitating the Hungarian school Question again; he had trained good Catholic people two years ago at Wakaw, enlightening them so much that they went to compliment the Presbyterian bishop (as they call him), when he visited the colony. "What an example of intelligence, of tact, of charity!" they say; "oh, that all Catholic colonies would do the same!" . . . The Hungarian priest had embraced and was fostering the "Hungarian Brotherhood." "What an example, what a lesson to the other Catholic priests!" . . . They also praised in the highest terms some poor Catholics who wrote them extravagant letters, which they made haste to publish in their paper.

During these three months, I let them write, and collected their erratic assertions. Father Vorst was at Benchonzie, and I was alone at Kaposvar. The priest who was with me during the spring, had left, and so I could not visit the other missions as in the past; I could but write to them. But it was a heavy task for me, as I had to make seven copies everytime, and I could never explain things thoroughly. It is not to be wondered at, that some uneducated people in those parts were deceived, if we consider the fact that our enemies had everything their own way, by means of their paper. In some places much confusion resulted: the schismatic priest was received by a few enthusiasts as an angel, with cavalcade and girls clad in white!

But God rights all things in His appointed hour. After we had been abused for weeks and months, without being allowed opportunity of defending ourselves, the time had come when the fight was to be brought before the

English public, before the Canadian people. On that day, I held in readiness all the articles published in the Hungarian paper. I could stand trial; I could even show the intriguing of the anti-Catholic leaders in many particulars.

I had chiefly in my favour, that, having sent letters to the "Hungarian Farmer" in reply to its personal attacks on me, it never would publish them. So, because I could not get fair-play from the Hungarian paper, I was compelled to use the English papers freely. And it was not necessary for me to begin the fight in the English press: the anti-Catholic leaders seemed so sure of themselves, believed themselves so strong in their positions, that they allowed the Hungarian Consul, their friend and supporter, to publish in the "Free Press" of Winnipeg (August 30th) a sensational attack on the bishops and the priests of Western Canada,—which was a surprise to the whole country. On that day I addressed sincere thanks to God, seeing that His Providence arranged everything our way.

CHAPTER VI.

PUBLIC FIGHT IN THE "FREE PRESS" AND IN THE "HUNGARIAN FARMER", AUGUST-NOVEMBER, 1910.

Dr. Schwegel was consul at Winnipeg for a few months. We did not know anything about him, except what the Hungarian editors wrote concerning him. At first, they regretted his nomination because of his being German and not versed in the Hungarian language. But soon they praised him; and when he went to the Calvinist colony of Bekevar and participated in Calvinist-Spiritist celebrations, they gave him his letters-patent of Hungarian citizenship.

Dr. Schwegel never came to Kaposvar, nor to any other Hungarian Catholic colony. Though I suspected him of being allied with the Calvinists of Winnipeg, I could not believe that he would take an active part in our controversial difficulties, for a wise man who occupies a public position, does not interfere in questions whereof he knows but one side. Dr. Schwegel was not wise. On August the 30th, he wrote as follows in the "Free Press" of Winnipeg:

Consul Schwegel Discusses Clergy—Austro-Hungarian Representative Says Ruthenians and Hungarians Resent French Domination.

"The French bishop wants to force French people upon Ruthenians. It seems as if it were a determined purpose not to allow the business to go out of French hands . . . The chief point seems to me to be the question of French domination in the Catholic Church in Western Canada . . . If the Ruthenian people have their own priests, these will be instrumental in making good Canadians of them,—not one-sided and prejudiced supporters of the French idea in Western Canada.

Hungarians in Same Plight.

"The Ruthenians are the largest in number, but they are not the only ones who have the same troubles with the French clergy. The Hungarians of Kaposvar, in Saskatchewan, have only recently come to me and complained that they are not allowed to have a priest of their own nationality, whom they have brought here, and that a Frenchman is forced upon them."

When the anti-Catholic leaders brought to Arbury the schismatic priest, they committed a serious blunder in saying and publishing that he was a good Catholic, while they knew this to be untrue. Nevertheless their lie was not obvious, and we had to show it and prove it to the people. But when Dr. Schwegel, who did not know anything about our colonies, declared in the "Free Press" that we were one-sided and prejudiced supporters of the French idea, when he said that our people went to him to complain, he lied in the very face of the Hungarians, in the face of the English people, impudently in the face of every man who knew us. This was more than a blunder, it was a stupid insult offered to our farmers, and to every upright reader of the "Free Press."

The only object intended by the consul (and by the anti-Catholic leaders, his inspirers) was to make the English people angry with the Catholic priests, by saying that those priests were working against the spread of English in the North-West. Therefore we were naturalized French by them, though not one French priest works amongst the Hungarians. Their peculiar object was to harm our beloved archbishop, the head of Catholicism in Western Canada; cut the head, and the body is dead.

The Hungarian paper soon published a long article relating to those declarations of the Consul, but the declarations were not translated at all. The lies of Dr. Schwegel shamed the anti-Catholic leaders so that they did not ever dare publish them in their columns. But they made stock of them to expose the Catholic priests of foreign origin as opposed to Hungarian priests and not favourable to Hungarian interests in Canada, because the Western provinces are English and not French. In the "Hungarian Farmer" they did not say that we were propagating French (which is too absurd); they only regret that our Hungarians speak English and are becoming English too fast owing to our influence.

Therefore, we had to prevent our people from rallying to the anti-Catholic leaders, who came forward as ultra-Hungarians; and on the other part we had to show the English population that we were not working for French ideas but for Canadian ideals, while, on the contrary, the anti-Catholic leaders of Winnipeg were preventing their countrymen from uniting with other nationalities for Canadian welfare. Both tasks were very easy, in consequence of the lies of Dr. Schwegel concerning the Hungarians of Kaposvar.

These manifested great anger, when I translated for them the idiotic allegations of the Consul. They agreed to reply immediately, privately and publicly. They were thus grouped around me against the anti-Catholic leaders, the prompters of Dr. Schwegel, and the country could judge between them and me. I prepared a letter for His Grace Archishop Langevin, to be published in the "Free Press." Our Catholics were only too glad to sign it to defend both themselves and the Catholic faith attacked through their clergy. The letter is as follows:

The Hungarian Catholics.

To the Editor of the "Free Press," from Father Pirot.

Sir,—In reply to the allegations of Dr. Schwegel, Austro-Hungarian Consul, as quoted in the "Free Press" of August 30th last, concerning the Hungarian Catholics. I beg to send you copy of a letter addressed by the Hungarians to His Grace Archishop Langevin, the letter explaining fully the Hungarian question in Canada, and showing that Frenchmen are not forced upon Hungarian people, as stated by the Consul; but, on the contrary, that Hungarian people are forced upon priests of foreign origin—none of them being French.

After the ordinary preliminary forms the Hungarian letter is as follows: "Your Grace, no doubt, is aware of what was published in the 'Free Press' and also in the Hungarian paper against our clergy. May Your Grace believe that those statements are false and in no wise the fact of the Hungarian Catholic people. If we had anything to complain of, we know where the head of our religion is to apply, and we deny the Consul or anybody else to have the right to speak in our name relating to our religious affairs.

"We here denounce the lies brought against our priests by enemies of the faith. First, it is not true that the Hungarians of Kaposvar have gone to the Consul, as he dared to state in the 'Free Press,' complaining that we are not allowed to have a priest of our own nationality whom we had brought here, and that a Frenchman is forced upon us. Every word of this is false; we have not gone to the Consul; we have brought no priest, and everybody here likes Rev. Father Pirot for his devotedness to all the Hungarian Catholic colonies of the West. Just the apostates do not like him. From the very first time we arrived in this country, priests of foreign origin have lived our poor life of settlers, working hard for us, learning our language, helping us, being really our fathers. To these we are very grateful, and we do not permit any newly arrived gentleman to insult them without any reason. Our colonies

are to-day flourishing under the wise directions of our priest: peace and happiness are to be found in our old settlements, and we cannot complain anyway.

"Your Grace may believe that we are grateful to him too. We do not forget who gave us the money to build our churches, who sent us priests, who has accepted and prepares Hungarian boys for the priesthood. We know this, too: that Rev. Father Pirot, with the approval of Your Grace, has published several letters in public papers of Hungary and America, asking Hungarian priests to come to Canada, where still to-day big settlements are without priests. Those who assert that Your Grace and our priests do not allow Hungarian priests to come here are not Catholics. They want to make trouble in our colonies, they want to get the Catholic people angry with their priests and bishops. But it is in vain.

"The same parties discovered a short time ago that we were still in the darkness (of Catholicism), and they would bring us light and love by means of a society founded at Winnipeg by the Calvinistic minister. We say this with pride; in spite of many allurements, no Catholic of Kaposvar or Stockholm went after them. This is the only reason why they attack our priests now, whom once they praised so much. We have heard that a schismatic Hungarian priest has come to Canada. This we regret sincerely, and we blame the so-called pure Catholics who are supposed to have brought him. Your Grace may be sure that as soon as the Hungarian people of Arbury will know the truth, they shall send that priest back to those who brought him and are worthy of him. Being the first Hungarian colony in Canada, we will give an example of fidelity to the Catholic Church always; we will work to the preservation and extension of our faith; and—may God avoid this!—we shall never ask or accept priests from a Consul. We desire Your Grace to make public these declarations of ours, which we send to Your Grace with the greatest joy, as a compensation to the affliction occasioned by other ostentatious but quite false declarations."

This was honest, plain language, yet never answered by the Consul, though he only left Canada before Christmas. The fanatic leaders were roused to fury by the publication of that letter. From that time, their policy was to strive to get me out of Kaposvar; they represented me as working for money, they accused me of being the cause of the whole trouble, as the other priests would have been their friends, if I had not directed them otherwise.

"Let Father Pirot go to the Belgians, they write: and we guarantee the Hungarians of Kaposvar-Esterhazy-Stockholm that in a month they will get a good Hungarian priest whom the Archbishop must accept, for this one has his papers in good standing. . . . We wonder that Pirot has yet the audacity to go to the altar and to say mass, he who fights always against Hungarian leaders and priests. . . . He has begun the trouble, and he should say so in the 'Free Press,' so that the Archbishop and the English readers may know the truth. . . . And then, he can strike his breast, saying: 'through my fault, through my fault, through my most grievous fault!' and take his refuge into a monastery to do penance, . . . and to leave the Hungarians in peace!"

The poor fellows felt ashamed, of course, before their English friends at Winnipeg, for they knew what a blunder they had committed, when they brought the contest before the tribunal of Canadian people, even under the auspices of their imperial Consul. Notice that they could get Hungarian Catholic priests, but they would not let these come for the colonies which, being without priests, claimed for since a long time, they only would let Hungarian priests come to Kaposvar, or better, they only would have me out of the battle. I knew they would make new charges against me, and to forestall the effect of the letters which I expected they would publish in the "Free Press," I decided to take the lead myself, and show them up as opposed to Canadian law on the school question and as withholding their countrymen from Canadian life.

They were just then proclaiming in their paper my opposition to Hungarian schools clamoured for by them, and chiefly by the schismatic priest. This was a good and safe ground on which to oppose them before Canadian readers, as they evidently misrepresented the School Ordinance. Therefore, on September the 15th, an Irish friend of mine, trustee of a public school near Esterhazy, sent to the "Free Press" the following letter, which I corroborated myself by

another a few days later. Be well noted that we never opposed the *private* Hungarian school, but only the *public* Hungarian school, because this is not lawful in Canada.

Hungarians and Schools.

To the Editor of the "Free Press:"

Sir,—I have had enquiries during the past few days from some of my Hungarian friends, regarding the School Ordinance for the Province of Saskatchewan. Asking as to the reason, I learn that an ex-priest by the name of Erdujhelyi, who is now living north of Cupar, addressed a meeting held in the public school at Benchonzie on August 28th last. He tells the Hungarian people that they should build schools in each settlement and engage Hungarian teachers to conduct these schools and teach the Hungarian language.

I told them that I did not think that the laws as to schools in this province would allow this. One of them, however, tells me that this ex-priest declares that it is permissible under the Ordinance, in spite of the fact that two years ago this matter was fully ventilated in the Hungarian press by Rev. Father Pirot, of Kaposvar, who in a controversy, explained fully the meaning of the Ordinance. But my interrogator refers me to a report in a Hungarian paper published in Winnipeg, and his translation of the article is about as follows: "At last, Erdujhelyi—the ex-priest—gives strong speech for the Hungarian schools. He tells the Hungarian people to establish schools in each colony and to employ Hungarian-born teachers. He claims that two years ago, at Wakaw, Sask., he advocated a Hungarian school, and some persons wrote to the paper that here in Canada such a school would not be allowed. But, he says, the people stayed by him, and they established a school and employed a Hungarian teacher. He, therefore, assured them that if it was possible to do this in one place it could be done in other places, and that those who advised otherwise were the enemies of the Hungarian people etc."

I know the characteristics of the Hungarians very well, having lived among them for a number of years. Though they are not highly educated they are an intelligent people. They are good farmers, honourable in their dealings, pay their debts promptly and are in every way good neighbours and excellent citizens. They cling tenaciously to the language and the social and religious customs of the old land. Hence, this suggestion from Erdujhelyi appeals to them strongly and at once puts them into a state of turmoil. They seem to think that if they cannot get these schools, the government is discriminating against them. In the Esterhazy-Stockholm settlements, which I know very well, there are perhaps twenty schools attended by children of English, French, Slavish, Hungarian and other nationalities. There has never been any trouble with the foreigners in this district. They have been well advised by able and devoted priests Rev. Fathers Woodcutter and Pirot, who have translated and explained the school laws to them and have constantly used their influence to have these people send their children to school and acquire the English language. It is a pity, therefore, that Erdujhelyi, who could not live in peace with people in his own country, should be allowed to come here and counteract this good influence, and arouse the feelings of his compatriots against the laws of Canada. Is it not possible to restrain these fomentors of discord? Hungarians and others should be taught that they must respect and obey the laws of our country just the same as they had to obey the laws of the land whence they came. Ex-priests and others who will not work, and who seek to make an easy living by preying upon the credulity of their countrymen, to the detriment of the land of their adoption, are not good citizens, and should be deported at once.

To make matters worse, the meeting referred to, was held in a public school in a settlement composed principally of Hungarians, and possibly two or three trustees of that nationality. Suppose they follow the advice of this sower of discord, what would be the result? Surely a lot of trouble for the Department of Education, settlers rebelling against our laws; and while they are in this state we cannot expect to make good Canadians of them.

CANADIAN.

Esterhazy, September 15th.

Father Pirot and the Hungarians.

To the Editor of the "Free Press:"

Sir,—Referring to a letter which appeared in your issue of the 23rd inst., concerning the Hungarian schools in Canada, I might say that I fully agree with the same to the full extent. If the government does not take prompt and energetic measures, all the new Hungarian settlers, being deceived by a fanatic ex-priest and irresponsible countrymen, will be at enmity with the English, German and Slavic people who live in the same school districts with them.

This question arose two years ago, when I explained to the schismatic priest Erdujhelyi, the meaning of Canadian law. Then he became extremely angry; and I told him that it was not unreasonable or unjust, as we are living here under Canadian laws, and that if he did not like the laws of the country, he was not obliged to live here; but if he continued to live here, he must respect the laws of the country. Notwithstanding this, he wrote letters in the Hungarian paper of Winnipeg, advocating enforcement of Hungarian schools, and misrepresenting the statutes of the School Ordinance. I then replied and gave full explanation of the question, and thought the trouble was at an end; but Erdujhelyi was not the sole fanatic in Canada, and this spring others met in Winnipeg: a Hungarian society was formed, a Hungarian paper was started, the schismatic priest appeared again, and all these together spread anti-Canadian campaign literature among their countrymen all over Canada, advocating Hungarian schools with Hungarian teachers, and saying that our public schools are not suitable for Hungarians, and accusing us of having betrayed the Hungarian people because we have not established Hungarian schools. They say that one aim of their society (Hungarian Brotherhood) is to procure Hungarian schools. The Hungarian paper advised its subscribers to persist on those lines, and the ex-priest holds meetings in Hungarian settlements, fanaticizing and working on the feelings of the new settlers. Now, what will be the result of such odious proceedings? Hungarian settlers will be dissatisfied with the government and English people; and race troubles will arise in each school district; and the law of Canada will be defied by irresponsible fanatics and traitors to our country, who made trouble in their own country where they were severely dealt with.

If such circumstances as these arose in Hungary, the government would immediately arrest such fanatics and deport them to the frontier; also a paper similar to the "Canadian Hungarian Farmer," of Winnipeg, would be suppressed at once. These traitors to their country are also traitors to their faith, as they would like to rule over Canada, as they wish to rule over the Church. In each issue of their paper they despise the priests, the bishops and the laws of the Church, and they publish letters from irresponsible men (there are some in each settlement) who say that the priests are thieves, liars, etc. But I will go more fully into this matter later on. I will state, however, that when they receive letters repudiating their statements, they refuse to publish the same.

These miserable fanatics are working against the welfare of Canada; nothing is sacred to them, neither their Church nor their country. They know that the English-speaking people cannot read their paper, and this is the reason why they have no moderation or respect. No doubt in the next issue of their paper they will once more proclaim me as a traitor to the Hungarian people and endeavouring to prevent Hungarian schools in Canada; such is their logic and honesty. But the Hungarian farmers are intelligent, and the old settlers have experience of this country. They know that the schools must be Canadian; and in the new Hungarian settlements where they are not aware of Canadian law, experience shall soon teach them the advisability of respecting Canadian laws. Let us live and see!

FATHER PIROT.

Kaposvar, Sask., September 27th.

In the meantime, Rev. Louis Korachy, the Calvinist minister, wrote to the "Free Press" a letter which is a model of bigotry in this 20th Century, giving a certificate of Catholicity to his friend, the schismatic Erdujhelyi, approving of the lies of Dr. Schwegel, claiming that Canada is "a good country to teach."

anything," and telling a lot of stories which I publish here as a kind of amusing diversion in so serious a controversy.

Hungarians and Leaders.

To the Editor of the "Free Press."

Twice articles were published in your paper about the Hungarians. The first was published by Father Pirot, a Belgian Roman Catholic priest of Kaposvar, which he wrote and published in the name of the Hungarians of Kaposvar.

I am neither a Catholic nor a Jesuit, but a Hungarian born and a leader of the Canadian Hungarian people, and therefore think if Father Pirot's article was published in your independent paper bearing on a religious matter, you will be good enough to publish mine also, so that the great Canadian and English reading public can see what the Hungarian born are doing in their dearly beloved new home.

First, I am able to say, that Dr. John Schwegel, Consul for Austria-Hungary, had reason to tell the truth to all, because we went to the Consul's office and we informed him of the Hungarian questions on hand at that time. We have many letters from the Hungarians to verify the Hungarian's position in opposition to their Catholic leaders and we have witnesses also against the Belgian Catholic priest's work among the Hungarians.

The affairs came up about three years ago, when the first Hungarian born pastor went to work among our people. The Belgian and French priests were afraid from then on that the Hungarians would call priests of their own nationality.

I have nothing to say about the priests, but about their work. They do not speak the Hungarian language as well as is necessary to preach from the pulpit. Their sermons contain only such matter, which do not contain any arguments.

They are against Hungarian Confederations, and say that any man who shall join a society without the consent of the priest should be excommunicated.

They oppose the Hungarian Brotherhood of Canada, because the president elected for the coming year is a Presbyterian missionary.

This Brotherhood takes care of Hungarians in Canada and helps them in moral and social matters, looking after the education of children and adults, so that all those from Hungary should become good and loyal subjects of Canada. The French priests teach the people that they should not believe in a Protestant, nor in any person who is not a Catholic. They suggest that the people should not purchase eggs from their Protestant neighbours, because those eggs are not good to be eaten. Now, dear editor, I cannot see why the French and Belgian priests should say those false things to the public, when we know what is right and what is not.

I think it is against our King and against our real Faith, that after taking the oath of allegiance and swearing to be good citizens of this great country, for any man to teach the populace not to believe in a man because that man is a member of a Protestant church. To teach the people that all non-Catholics are heretics this is nothing but a secret church policy to keep the power in their hands. Canada is a young country and a good place to teach anything. But this is the 20th Century and after France, Italy and Spain, Canada will look after the clergy to see what they are teaching the people.

The Hungarians need good priests of their own nationality to lead them and to teach them to believe in God and to love mankind.

The other article said that the Hungarians want Hungarian teachers among them. That is right so far, but we want such teachers who have been educated in Canada and want them to hold certificates entitling them to teach in public schools. If we want that are we not on the right path? The teacher will help them socially and morally too, and we are sure that a well-educated Canadian Hungarian can accomplish that and more.

The "Canadian" who wrote the article about that matter was either misled or was opposed to the Hungarians in Canada.

As to the report which Dr. J. Schwegel, consul of Austria-Hungary, gave to the "Press," after we had been to see him and had called his attention to

those facts, he did nothing but his duty to the people for their protection and their welfare.

We have but one Hungarian born Catholic priest in the Northwest, Rev. Father M. Erdujhelyi, who was called by the Cupar and Arbury Hungarian Catholics. He is a Roman Catholic priest and not a schismatic and a well-educated gentleman who is also a member of the Hungarian Royal Scientific Academy of Budapest. He understands the agricultural matters and he uses his knowledge for the welfare of his people.

I say in closing that we take care of our Hungarians and try to guide and help them in all matters. Later on I shall write you on other subjects relating to Hungarians in Canada.

LOUIS E. KOVACHY,
Editor of the "Canadian Hungarian Farmer."

Winnipeg, September 29th.

It was only too easy to reply, and I sent a letter to the "Free Press," which ten days after was returned to me, as being too long; and so, my reply was only published at the end of October.

Letter from Father Pirot.

To the Editor of the "Free Press":

Sir.—In my former letters to the "Free Press," I refrained from discussing matters of religion, I merely denounced the lies of Dr. Schwegel and the unlawful Hungarian schools, as advocated by some Hungarians of Winnipeg, who are not yet leaders of Hungarian people—just they try to be. Rev. Louis Kovachy, Calvinist minister, and editor of the Hungarian paper, turns the question in his letter to the "Free Press;" he discusses religion, claims teaching of anything, wants Canada to interfere in religious matters, as France, Spain, Italy, etc., etc. To these and other stupidities of his bigotry, I will not reply.

As regards Dr. Schwegel, the Hungarians of Kaposvar gave him the lie direct, and the consul has not seen fit to give any apology for his untruth. Rev. Kovachy comes to his rescue, and tells us that it was he, the Calvinist minister, who brought references to the Consul concerning the Catholic colonies. Is that a sad and bad comedy? The Hungarian government is well informed on Catholic matters by enemies of Catholicism, whose intrigues are, however, already known in Hungary as here.

Referring to the Hungarian schools, Rev. Kovachy retreats shamefully. He says that they only advocated Hungarian teachers to teach the English language in Canadian schools. This is a lie. Hungarian schools with Hungarian-born teachers were always advocated by them. They accused me of having opposed their Hungarian schools, as exposed by Rev. Erdujhelyi in the Hungarian paper, February 19th, 1909. Let us see what kind of school they tried to establish, according to their paper. After having explained the meaning of the term "Public School" Rev. Erdujhelyi says: "There is another way to get teachers in Canada. The district establishes a separate school. In this school, the people can have a teacher without an English or Hungarian certificate. They give to the teacher \$400 yearly and lodging. The teacher uses the Hungarian language for catechism, grammar, history and geography; he teaches other subjects in English. The government has nothing to say in these schools, but it does not give them any assistance. Naturally the farmers, who sustain these separate schools, must not pay for public schools. I recommend such schools to my countrymen: the separate school—School Ordinance, 1901, Chapter 29, sections 41-45."

I crave your indulgence for translating such nonsense; but this is what Hungarian new settlers have been served with for the past two years by these fanatics. They know very well the meaning of the School Ordinance. But they want to make trouble in our Catholic colonies, and this is why they advocate unlawful schools for these colonies and why they accuse me of being against these schools. There are Calvinist settlements which have neither Hungarian schools or Hungarian teachers; but they have nothing to gain by agitating

ing for Hungarian schools among these people. The advocacy of these schools is only for the purpose of causing trouble for Catholic priests and people.

Rev. Korachy and Co., all your work is anti-Canadian. You misrepresent the Canadian law to the new settlers; you want these to be not familiarized with Canadian life; you excite them every week against other people, German French or Slavic. Now it is too late to retract; you have written too much and you cannot escape your responsibilities in this matter. You can just express your bigotry, telling stories old as the world; but Canadian people are too straight to not see your anti-Canadian work.

FATHER PIROT.

Kaposvar, October 12th, 1910.

It is easy to understand how in the meanwhile I was abused in the Hungarian paper. But they were really so scared, that, though they knew their paper to have been condemned by His Grace Archbishop Langevin on September 22nd, at my request, through a circular letter which was read in all Hungarian missions and especially in the church of Benchonzie, just when the so-called Catholic editor, Peter Nemeth, was there,—they were really so scared, I say, that they never mentioned the fact in the "Hungarian Farmer." I saw their awe with pleasure; and after Rev. Louis Kovachy had published his bigotries in the "Free Press," which bigotries, I believed, must have exceedingly displeased its English readers, I thought it was time to publish the condemnation of the Hungarian paper in the "Free Press." I knew that condemnation would be upheld by any serious man who loved his country and fair play.

Archbishop's Palace, St. Boniface, Sept. 22nd, 1910.

To the Hungarian Catholic People of My Diocese:

Dearly beloved people,—Grace and peace in the Lord.

We have been informed by a reliable authority that the newspaper, "The Hungarian Farmer," published in Winnipeg, has printed shameful slanders against the Hierarchy and the clergy, and that the editor favours openly in his columns the union of the Hungarian people of this diocese with the Reformed Calvinist Church. We do not undertake to answer those calumnies; because others have already done it; but we intend to use our right in this free country to protect our good Catholic people from raving wolves, and to have it well understood that the said paper has nothing to do with the Catholic Church.

In consequence of this, we declare that no Catholic should receive the "Hungarian Farmer," and we strongly advise our people to subscribe for a good Catholic Hungarian newspaper, published in the United States, until we have one published in Canada.

The priests of our diocese are hereby authorized to refuse the sacraments of the Church to those who will receive a publication slandering the Church, and striving against her, because a good child cannot encourage those who attack and insult his mother.

We also wish to profit by this occasion to declare that the Hungarian priest who has come lately to this country to exercise holy ministry among Hungarians, is not in good standing with the Church, nay more, he has been suspended by other Catholic bishops, and he has no jurisdiction in this diocese, so that those who go to confession to him do not receive absolution, and the marriages blessed by him are null; so that no good Catholic should go to him, nor even to have a child baptized.

Hoping to hear soon that the poison of a wicked paper has been removed from our good Catholic Hungarian families, I bless them and their devoted pastors most cordially, and I beg of the Great Mother of God, so dear to the sons of the glorious St. Stephen to protect them and to obtain for them God's choicest favours.

ADELARD, O.M.I.

Archbishop of St. Boniface.

About the same time appeared another letter which filled our hearts with sorrow, as coming from a man educated by Catholic priests, and whose apostasy was shown publicly in his bitter and malicious allegations. Be it noted that

Protestants have always some respect for Catholic priests with whom they enter into controversy; but renegades seem to lose with their faith all sense of decency. Peter Nemeth's words are those of one fighting for a lost cause. No serious charge being at hand, he wrote what he could, forgetting that the English people detest such cantankerous outbursts. And still it was what had been served up to Hungarian readers the whole year round in the Hungarian paper.

By this letter, as well as by that of Rev. Louis Kovachy, one may see how intelligent the "Hungarian Farmer" is. The politicians who upheld it, and to whom the editor appealed in his letter, can now appreciate how improvident it was in their case to marry Liberalism with Presbyterianism.

The Hungarian Controversy.

To the Editor of the "Free Press":

Sir.—In the public interest I wish to make a direct answer to the letters of the Rev. Father Pirot, of Kaposvar, which have appeared in the "Free Press."

In the first place I will state that whatever hostility exists between the French priests and the Hungarians in Canada has been started by Father Pirot himself, who, although he can speak the Hungarian language only brokenly, is desirous of starting a Hungarian newspaper, with Hungarian money, against the best interest of the Hungarians. In every possible way this man is working against the true Hungarian leaders, with whom our people are very well satisfied, as they want Hungarian leaders of their own nationality, and not Belgian or French leaders.

Father Pirot was anxious to go to Hungary last spring to solicit money for the furtherance of his objects. Our consul in Winnipeg, Dr. John Schwegel, made an investigation concerning this matter, and informed the Royal Hungarian government of Rev. Pirot's plans, which were to beg money from the rich Hungarian bishops and Catholic magnates in the name of the Canadian Hungarians. Furthermore, Dr. Schwegel informed his government that the French priests in the Hungarian colonies are never working in the interest of the Hungarian people, and that money which this man intended to beg would not be used to advance the welfare of the Hungarians in Canada. In consequence of this information the Hungarian government strictly prohibited Father Pirot from carrying out his begging tour, and gave an order to every country judge that he was not to be countenanced in this respect. Previous to this Pirot's name was notorious in the old country.

Seeing that his little manipulations are so well known, Rev. Pirot is now proving himself a traitor to the Christian love and charity which a clergyman should possess, by starting and fostering hostility against the Hungarian people and their natural leaders. Instead of preaching the evangelical gospel from the church altar he advises the people not to speak to Protestants, which if they do they will, he says, go to Hell. He tells his followers not to buy eggs from Protestant Hungarians, for if they do such eggs will never hatch out chickens. Further, Pirot has commanded the people not to read the Hungarian Liberal newspaper and not to join the Canadian Hungarian brotherhood.

At the Kaposvar church festival two years ago Rev. Pirot himself told me that the Hungarian people in Kaposvar, Esterhazy and Stockholm had in previous elections voted for the Liberal candidates, but would not do so any more, because His Grace Archbishop Langevin purposed establishing a strong Catholic political party, with the purpose that every good Catholic voter would support this clerical party in opposition to the Liberal government.

The Hungarian people are the people of Louis Kossuth, the great fighter for liberty. Every Hungarian has inherited the Kossuth liberty spirit, and is at heart a Liberal both by education and tradition. And here in Canada our Liberal government has many thousand Hungarian voters, but the hypocritical French priests are doing what they can to prevent the Hungarian electors from exercising their rights to vote as they choose. Father Pirot once told me, "The people vote the way we instruct them to vote." But we, the true Hungarian leaders, wish to see our people vote according to conviction and the principles of their liberal education. The Canadian Hungarian people are enlightened.

and they are out of patience with French priests who would thrust them back into medieval subjection and darkness. The Hungarian people are weary of all this, and wish to shake off the yoke. They need Hungarian pastors of their own blood and language, men of modern and more liberal ideas, good fathers among the people, promoters of harmony and peace..

PETER NEMETH,

Editor of the "Canadian Hungarian Farmer."

Winnipeg, October 21st.

Reply from Father Pirot—The Hungarian Controversy.

To the Editor of the "Free Press":

Sir,—Peter Nemeth says that hostility exists between me and my people. This is quite false, as one can see out of the letter sent by my people to the "Free Press." He mentions that I am working hard for the spiritual welfare of the Hungarian Catholics, that I wish to start a decent Hungarian paper, also that I fight against men who attack our faith. All this is true, thanks to God! But the fight is not between me and Hungarians; it is just between Hungarian Catholics and some fanatics who try to put our people outside of the faith, outside of the priests who for twenty-five years have worked and suffered for them, and to get these Catholic people to follow irresponsible men.

Referring to Nemeth's statements on liberal policy or concerning his stupid story of eggs, mediaeval subjection and darkness of our Catholic Hungarians, I beg your pardon, but I like better to laugh. Peter can cavil on these and similar subjects; so he shows how deep his intelligence is! Well, the great city is rich in all kinds of treasures!—and the poor man is Catholic!

Dr. Schwegel, who was so unlucky in his speeches relating to Hungarian matters, committed a second or third infamy with his fellow-conspirators. Last spring, I prepared to go to Hungary, to get Hungarian priests and to discuss Hungarian matters with the Hierarchy. But, owing to the fact that the priest who should take my place here, had to go away, I could not leave the mission field. Later on, when they got raging at my refusal to co-operate in their work, Dr. Schwegel and Co. wrote to the Hungarian Government and to Hungarian papers, saying that I would go there now to collect money for French people! Well, they can be in peace! Hungary knows all about them, and when possible I will go to that country, as a free Canadian citizen, without any fear, and I will leave the judges and the prisons of Hungary, which those fanatics seem to be afraid of, for those who just escaped them by a sudden fit to America.

FATHER PIROT.

Kaposvar, October 28th.

The condemnation of the Hungarian anti-Catholic paper having been published in the "Free Press," the hypocritical pseudo-leaders, feigning to have not known it before, dedicated a whole issue to His Grace Archishop Langevin. They seem to not be able to read English very well, as they found wonderful things in His Grace's letter, notably that he had attacked, insulted and condemned all the Hungarians, and that he had forbidden them to read any Hungarian paper, etc. . . . The last insult of which the renegade editor was capable, was aimed at us, poor secular priests, and we were branded as "members of the Jesuit order!"

"Could we expect, they say, anything else from French Jesuits? . . . The Archishop's letter shows how far the Jesuit Order is from the paths of truth. . . . Why does the Archishop calumniate the Hungarians? . . . Why does he not look rather after his own (!) business?—We consider the Hungarians of Kaposvar-Esterhazy-Stockholm as lost brethren. Those settlements are the fortress of French domination.—The Catholic Hierarchy has always persecuted the truth, and oppressed every science endeavouring to spread light. . . . We have had enough of this comedy!"

Yes, they have had enough! The Hungarian Catholics, faithful to their pastors, aware of the many lies spread every week against the priests whom they respect and love, sent back to those pseudo-leaders their paper. Many

letters also were forwarded to them and to the Consul; and I suppose their friends at Winnipeg advised them to keep quiet.

Parturit mons, et nascitur ridiculus mos. . . . On November the 11th we read this in the "Hungarian Farmer": "In future, we fight no more. We have had enough. Instead of gratitude and thanks, we have reaped inconceivable ingratitude and calumnies. We shall not again try to draw chestnuts from the fire; that kind of work is too ungrateful. . . . Our motto will hereafter be: more by ruse than by force."

O my God, shall this be true? Shall those men so hypocritical already, be more hypocritical again in the future? Because they have failed in the open battle and have been unmasked as frauds, they will retreat into narrow passes, and there play the parts of highway robbers. Their plan is now to misrepresent the Catholic *faith*, to break down *slowly* the authority of the Church, and to import and diffuse new teachings of Spiritualism and Modernism. I know this is not very dangerous for the Hungarians, who have had some experience along those lines. Such attacks have been directed against Hungarian Catholics for centuries without success.

However it may be, our duty is clear as the day; and as we did in the past, so we shall do now and ever: bravely stand up for the one true faith, and fight until we unmask all false leaders. . . . "More by ruse than by force" is their motto now; ours is always the same:

"FAIR HAND TO HAND FIGHT IN THE OPEN."

CHAPTER VII.

FIGHT WITH A SUSPENDED PRIEST.

The most sorrowful feeling a priest can experience is to see thousands of souls crying for spiritual succour without being able to help them. For many years long, that has been our experience: We see our Catholic colonies of the West invaded by heretical ministers, by schismatic priests, by fanatical renegades; we see our people clinging to their faith and so unhappy in their bereavement, that they are an object of pity.

Sometimes I could, after many endeavours and supplication, get a young priest to study the Hungarian language; and while he was at Kaposvar, I could go far West to the settlements of Benchonzie, Szekelyfold, Mariavolgy, Howell and Wakaw; and God knows what a consolation it was to me and to the people! But, with the exception of Father Vorst, the young priests left after a short time; and as no priests come from Hungary, although many settlers come every year, the situation is growing worse every day.

During the spring of 1910, I visited regularly the missions of Szekelyfold-Mariavolgy (160-families). A French priest was then with me at Kaposvar, and I was very glad, hoping that he should know Hungarian very soon and go to reside in the above-mentioned missions, where the people were preparing to build a large church. Nobody could think that we were so near a great desolation. Suddenly my poor companion fell ill, and had to leave for ever. In those days, the anti-Catholic leaders of Winnipeg had begun their attacks on Catholics; a brother of Peter Nemeth had arrived at Cupar, near Szekelyfold, with the prospect of promoting the Hungarian Brotherhood Society; and my presence in every mission at least once a month was quite necessary, in order to frustrate any attempt at anti-Catholic organization. Nevertheless, after the departure of my curate, I was obliged to stay in the organized missions of Kaposvar-Esterhazy-Stockholm. Father Vorst was then too busy in Benchonzie-Magyar settlements. And so Szekelyfold-Mariavolgy were practically abandoned.

At the same time, the revolted priest, Rev. Erdujhelyi, a warm friend, as was natural, of the anti-Catholic leaders of Winnipeg, was living in the States in a very precarious condition. Though he had been employed in the Diocese of Prince Albert, and, though references to the matter was made once in the

paper of Winnipeg, the Hungarians in Canada were not aware of his revolt against the Church. The leaders knew it, and I too. But, as he had left for the States, I judged more convenient to let our people believe him to be a good priest. This was a mistake on my part; for, when the Szekelyfold mission, abandoned by us, applied for a priest, and none could be given by the Catholic Hierarchy, the anti-Catholic leaders had Rev. Erdujhelyi come from the States, and they claimed that he was a good Roman Catholic and a good Hungarian priest; and as it was evident that he would be the champion in the coming battle against the Catholics, I felt that matters had taken a most serious turn. But I realized that in this our opponents had blundered, because, if I could succeed in showing the bad standing of *their* Hungarian priest, if I could persuade the people that the leaders had wilfully deceived them by bringing out for them a bad priest sentenced by the Church, though some trouble had to occur through the presence of that priest in one district, nevertheless the public feeling of the whole Hungarian people would be turned against the anti-Catholic leaders.

Therefore, when they announced that Rev. Erdujhelyi had arrived in Canada, and claimed victory, I wrote right away to His Grace; and, having been notified that the reverend gentleman had not applied for jurisdiction, I sent a circular letter to all the Hungarian settlers, explaining to them the facts thoroughly. To the people of Szekelyfold and Mariavolgy I wrote several times, as I knew that they would receive assertions to the contrary from the suspended priest himself and the anti-Catholic leaders in their paper.

Rev. Erdujhelyi thus produced in the "Hungarian Farmer" the following declaration, which was the evident proof of his deficiency:

"Open letter.—Whereas Jules Pirot, French priest of Kaposvar, wrote a detracing letter against me to the Hungarians of Szekelyfold, in which letter he called me Judas and a *rénegade*, and in which he attacked me with other injurious terms; whereas, further, as I am positively informed, Pirot and Vorst, the French priest of Benchonzie, speaking from the altar, calumniated me to the people there congregated for prayer, I think it necessary to declare the following:

"I feel that personal dispute between priests is a most unfortunate affair. Therefore, my only reply to the injurious words of Pirot and Vorst is contempt. —Whereas, in the meantime, Pirot and Vorst deceive the Hungarian people by their hypocritical and deceptive language, my utmost endeavour will be always to enlighten my people on their bad works. Besides, since Pirot has brought French people to Kaposvar, which was once a purely Hungarian settlement, and has neglected to establish there a Hungarian school; and in the same way, because Vorst has neglected to establish a Hungarian school at Benchonzie, I regard these two men as the greatest enemies of Canadian Hungarian people. Now I advise the Hungarians in their interest that they should mistrust the French priests as the most dangerous enemies of the Canadian Hungarians

"ERDUJHELYI, MENYHERT."

Szekelyfold, September 11th, 1910.

The reverend gentleman did not foresee what effect his declarations would have on our people, who know that we never deceived them, who know that all the schools were established at Kaposvar and Benchonzie before our arrival in the country, who know that Hungarian schools are not lawful, who know that French people were at Kaposvar before Hungarians, who also know that I or Father Vorst are not French, who know, furthermore, that if we were enemies of Hungarians, we should not stay and suffer where Hungarian priests have been awaited in vain for twenty-five years. Notice that the reverend gentleman, as the other anti-Catholic leaders, has no sense of politeness. They look at us from high; they would treat us as slaves. Before their association was formed, they crawled at our feet inspiring us with disgust and astonishment; but when we inconvenienced them, they even denied us the term "Reverend," which the humblest peasant will never forget to use when addressing a priest.

The above declaration was all that Rev. Erdujhelyi published over his name. But some articles in the "Hungarian Farmer" were evidently from his pen: renegades use a tone which no heretic can ever equal. He did not come to Kaposvar, nor did he go to his former missions in Prince Albert Diocese; but

he took a homestead at Arbury, north of Cupar, and he preached his gospel of anarchy in the four adjacent colonies. He was aided in his work by an adventurer, a photographer: Paul Koteles, who had him received in two places with cavalcade and white-garbed girls; so that good Catholic said: "The anti-Christ has come; how can a priest of that kind deserve honours which they would hardly give to a Catholic bishop?"

To clear the situation in the mind of the people, I asked His Grace the Archbishop to come to Benchonzie, which most cheerfully he agreed to do. So, on October the 16th, we were there, Father Vorst's guests, with Father Conter, a Belgian Redemptorist who is in charge of the small Hungarian settlements near Yorkton. I had duly advised the people of Szekelyfold; and they came, anxious to know the truth and feeling unrest on account of their position relatively to the Catholic Church. The chapel being too small for so large a congregation, His Grace addressed the people outside, his words being translated by Father Conter. His Grace explained thoroughly the points pertaining to the authority of the Church, and the Catholic policy with regard to the appointment of priests, to neutral or anti-Catholic papers and associations. It was a sermon truly apostolic; it made a deep impression on hesitating souls and also on some four or five rebels who left the ground, as of yore left our Lord saying: "This speech is too hard."

After mass and confirmation were over, delegates from Szekelyfold asked for a special conference with His Grace. They were told how the suspended priest had no power to administer the Holy Sacraments validly, and how he could not get power from His Grace, while he was not in good standing with his proper bishop in Hungary. The delegates told us that they accepted him as a good Roman Catholic priest, being unaware of the Catholic laws. They revolted at the idea that they could be schismatic or independent Catholics. They also declared that they would accept right away with a great joy any other Hungarian good Catholic priest sent by the Archbishop. Unfortunately, no priest has been at hand so far. May God have mercy on those unfortunate people, as well as on this still more unfortunate suspended priest!

CHAPTER VIII.

FIGHT WITH SOME OTHER REBELS.

It is known to all that there are some black sheep amongst our many honest people who emigrate to Canada. Some fled from their native country on account of social or political crimes, some are deserters from the army, some even have deserted their families, some have come into conflict with the civil or religious authorities. All those are not desirable citizens for any country; and no wonder that they are making trouble here, because they were born to make trouble no matter where they live. But they are all unfortunate and unhappy, and we cannot but pity them. Very often, in the struggle for life, we find them serving as instruments in the hands of active associations, for whom all means are good when their object is warfare against the Church of Rome.

Outside of the anti-Catholic leaders of Winnipeg, only two men took part openly in the controversy and these signed their letters to the "Hungarian Farmer"; they were Paul Koteles and Vilmos Pastohi. The former tried to organize the Hungarian Brotherhood Society in our colonies. I would not say that he directly intended to harm the Catholic religion as the anti-Catholic leaders did. I think he was rather a business man, wishing to establish a wheat business and co-operative stores in Hungarian settlements. I may even say that at first he wished to prevent anti-Catholic agitation; but he soon gave way to the pressure brought to bear upon him, and finally revolted, and worked with and for the schismatic priest, because the latter favoured his business projects.

His family not being in Canada; he found time to visit our colonies quite often. He came as a photographer, but really to agitate and establish the Calvinist Brotherhood. I took a special pleasure in seeing that poor man acting against my directions in my own missions, among our God-fearing and thoroughly Catholic population.

He came to mass; he heard me denouncing from the pulpit the underhand

doings of anti-Catholic individuals, journals and societies; he admitted himself that there was something wrong in the Winnipeg quarters; and he still hoped to secure some advantage by means of some popular organization of whatever kind it might be. During six weeks he made private visits to nearly all the farmers; and, as these are polite and do not dispute needlessly, he considered they were ripe for his schemes, and he announced public meetings in many places. Unfortunately for him, he was the only speaker and hearer there!

Then he came to me; and after I had made him understand the respective position in which Catholic and Presbyterian leaders stood, he seemed to acknowledge the solidity of the ground on which I was opposing the gentlemen of Winnipeg. But his ill-success weighed on his mind. Soon he wrote to the "Hungarian Farmer" that Christian charity was deficient here, and that our Hungarians were falling into the depths of darkness! (August 30th.) The people of Kaposvar and Stockholm took the compliment good heartedly; and after such appreciations, I felt sure that Paul Kotèles could come again and again, with impunity, to visit Catholics whom he had so unjustly insulted.

Indeed, how ridiculous it was on the part of the Calvinists, to print in their paper such accusations against our honest and upright Catholics, when everybody knew that the Calvinist ministers were losing the respect of even their own people in their colony of Bekevar, where a Calvinist minister was endeavouring, against the will of the people, to substitute the follies of Spiritism for Calvinism!

The photographer went back to Benchonzie-Szekelyfold, where, with the help of the schismatic priest, he found better soil for the cultivation of his schemes. The people living there are not yet familiar with this country. Before a priest can get them to understand Canadian administration, he must cope with many difficulties. Some priests in Hungary have no scruples about admitting Protestants to our Holy Sacraments, nor about observing the usual formalities when marrying Protestants with Catholics. Consequently, when we read to the people in new colonies the recently promulgated decree on Catholic marriage, and when we refused to accept Protestants as godfathers or godmothers, the Hungarian Calvinists were offended, and they recriminated, and also some uneducated Catholics. Besides, the people were in a state of unrest because we could visit them but rarely. Later on, the Hungarian paper and the Hungarian priest assailed us every week. One can understand that some poor or ill-minded Catholics strayed away from the right path. But the noble conduct of the Kaposvar and Stockholm Catholics, which was commented upon by the smart leaders in their paper to their misfortune, prevented any effective progress of their Brotherhood in the other colonies. And, as is the lot of those semi-religious and semi-commercial organizations amongst honest farmers, the Hungarian Calvinist Brotherhood will soon die out: its founders did not infuse into it a sufficiently generous blood to endure our Western climate.

I confess that this Brotherhood might render some service to Calvinist congregations,—not by bringing ~~them~~ light, which it has not, because its chief leaders, as we have already seen, hesitate between Calvinism and Spiritism,—but it could bring them social charity and union, which, thank God, are not wanting in our Catholic missions; and I sincerely wish them all success in that line. But don't tell me that an irresponsible society has mission or authority to bring us light, or teach us Christian charity, or foster in any way or matter the education of our Catholic population! I shall always oppose neutral educational societies. I oppose them openly, and in so doing, I trust I am doing a work making for true Christian and national progress.

Vilmos Pastohfi and his family are born Catholics. Vilmos was a judge's clerk in Hungary, and he left his mother country three years ago for the plains of Saskatchewan. But farming is too heavy for a man who never worked, and Vilmos in reference to this accepted a place and money which Presbyterians offered him, if he would join them. Two years ago, when I visited the mission of Wakaw, he was not yet a Reverend. Nevertheless, he was then already preaching in his home; and what could he preach, but what he had learned from his Catholic parents, and from his loving Mother, the Catholic Church? And Presbyterians were paying him for that work!

He has now shown that he was worthy of Calvinist confidence. He has been at the Presbyterian college in Winnipeg. He has even proved that he

learned something there about the Reformation, as he has written a few articles in the "Hungarian Farmer" concerning the Inquisition, St. Bartholomew, and other supposed crimes of the old Mother-Church!

Let us wish him success. He may be soon promoted to higher dignities, as Rev. Carmichael, of Winnipeg, who is referred to by the Hungarian paper and Calvinists as evangelical bishop, or, as the son-in-law of the same, Rev. Kovach, of Otthon, who with a charming wife, get a piece of the paternal purple, and is proclaimed Presbyterian vice-bishop of Saskatchewan!—We are all aware of the fact that Presbyterians, in this country or in Hungary, have no bishops. This departure from fundamental principles was merely a decoy to more easily deceive our intensely Catholic population. Farcical, yet business-like!

I shall mention here that two or three farmers wrote anonymous letters against Catholic bishops, priests and people, which the anti-Catholic leaders cheerfully published. Anonymous letters are never expressions of the truth; they only manifest the cowardice of those who make use of them. The authors of those letters were socialist agitators in Hungary; and, as they calumniated there public authorities, and were put in jail in connection therewith, they cannot remain quiet in this peaceful Canada of ours. They have ideals and they use arguments which amuse the public. No harm is to be feared from that source.

CHAPTER IX.

FELLOW-CATHOLICS, A WORD WITH YOU.

I would have my fellow-Catholics remember that the Hungarian Catholics are not mine, but theirs. I alone cannot save them, but our united strength can. . . . Thanks to God, I have done my duty regardless of difficulties or strain upon my health. Now I appeal to you for my children in the faith, for your brethren in God, for those who are ready to stand shoulder to shoulder with you in the defence of our rights and liberties.

I am too pleased to express here once more my deepest gratitude to all those who previously did help us by donations, words or prayers. His Grace Archbishop Langevin never failed to support us in those days of struggle; he lent us money to build our churches at Kaposvar and Stockholm; and if we are not as thoroughly organized as other centres, it is only owing to the fact that His Grace had too much to do to organize Frerich, Ruthenians and other more-numerous congregations.—The C. C. Extension Society of Toronto did also its utmost to encourage and to help us in every way. As a result of our letters in the "Catholic Register," a French-Canadian priest of Ontario sent us \$500.00 for our poor missions, and he also pays all expenses for two of our boys who are studying for the priesthood at St. Boniface college.—Sometimes, when amidst so many painful difficulties I felt weary and ever anxious when pondering over the future, a charming letter came to me from Ontario or from Quebec, and God knows what a consoling and encouraging effect it had upon me!

Now, the heaviest battles are fought. Catholic honour is safe. But the time has come for us to organize our forces, to work together, if we wish no further trouble to assail us, and if we will extend the reign of God in this country.

At any cost, Hungarian-speaking priests are to be found. There is plenty of room for them and for us, and I hope that the Hungarian bishops will one day send good missionary-priests to better our deplorable situation. We have Hungarian boys in the high schools, who give us guarantees for the future; but we need help from Hungary for fourteen years more. It is preposterous to assert that our people have here sufficient religious help. Hungarians, like the French and Irish, want mass every Sunday; they want the priest among them in each colony, that they at least may die with the Sacraments of Holy Church. The idea cannot prevail that we ought to organize as they did in other countries long ago: i.e., create centres whence monk-priests visit distant missions once a month or even once a year. This system might be good amongst pagans, where missions are very small; but in Canada large groups of Catholics can be formed, and priests must be scattered all over the country. Eight priests at least are needed in our Hungarian settlements of Saskatchewan.

To deal a death-blow to the agonizing "Hungarian Calvinist-Spiritist Farmer," we must have a Catholic paper. We should have had it long ago. Let Catholic leaders do only what Presbyterians have done: and, with a few dollars and good will, the Hungarian Catholic paper will soon flourish, maintain the faith, any work for the extension of our dear Canadian Catholic Church. Is it not a pity that the Hungarian Catholics, who are the nine-tenths of the whole Hungarian population, must be taught through a paper founded and published by a Calvinist preacher? It is not only a pity, it is a shame to everyone of us.

A central high school should be established too, with nuns, to get our children together to teach them religion and to prepare them for Normal or College. Don't forget that we need teachers as well as priests.

Oh, if we had money, I know a Catholic paper would appear to-morrow, nuns would be found, and all our interests would be protected. . . . We have no means at our disposal, except our good-will and the assurance of a generous co-operation in the near future, if only Catholics of Canada agree to help us to cope with the present situation. We are proud of the victories we have achieved within the latter months, and we are ready for further campaigns. Let the chiefs keep in sight this loyal army of the Church militant! Let the chiefs intelligently guide these valiant sons of St. Stephen! and you will soon see, Catholics of Canada, how true my words were when in the "Catholic Register," I wrote the following lines: "Hungarians are good intelligent people; the Catholic Church cannot find better subjects for religious work in both missions and schools."—I pray that the Catholics of Canada do their duty relatively to the foreign Catholic settlers of the West; for it is not a question here of numbers or of nationality; it is only a question of souls redeemed by the blood of our Lord Jesus.

In closing this relation of the year's fight, taking a last view of our many difficulties and altercations, I feel anew all those sorrows, joys, fears, which were mine during those long troubled days, and when I consider the number of unscrupulous enemies leagued against me: Calvinist ministers, a schismatic priest, a consul, and renegades, with their satellites, all having on their side the prestige of nationality, the power of money, and a weekly paper, . . . when I consider how all these were led to commit fatal blunders, which wrought their ruin for ever, I feel that I was but a mere instrument in the hands of God. God alone, and the blessed Virgin, so dear to us, have done that wonderful work of preservation. God has blinded those whom He would let perish: to Him be the glory thereof! And to our sweet Mother Mary, to our earthly benefactors, too, be thanks and love for ever! And for myself; if I am worthy of any recompense for my co-operation in the works of God, I beg of you, dear reader, to pray with me that our Lord may accept my good will in atonement for past faults and for those a poor man can still commit, while he lives on this earth of sorrow.

Kaposvar, Sask., January 1st, 1911.